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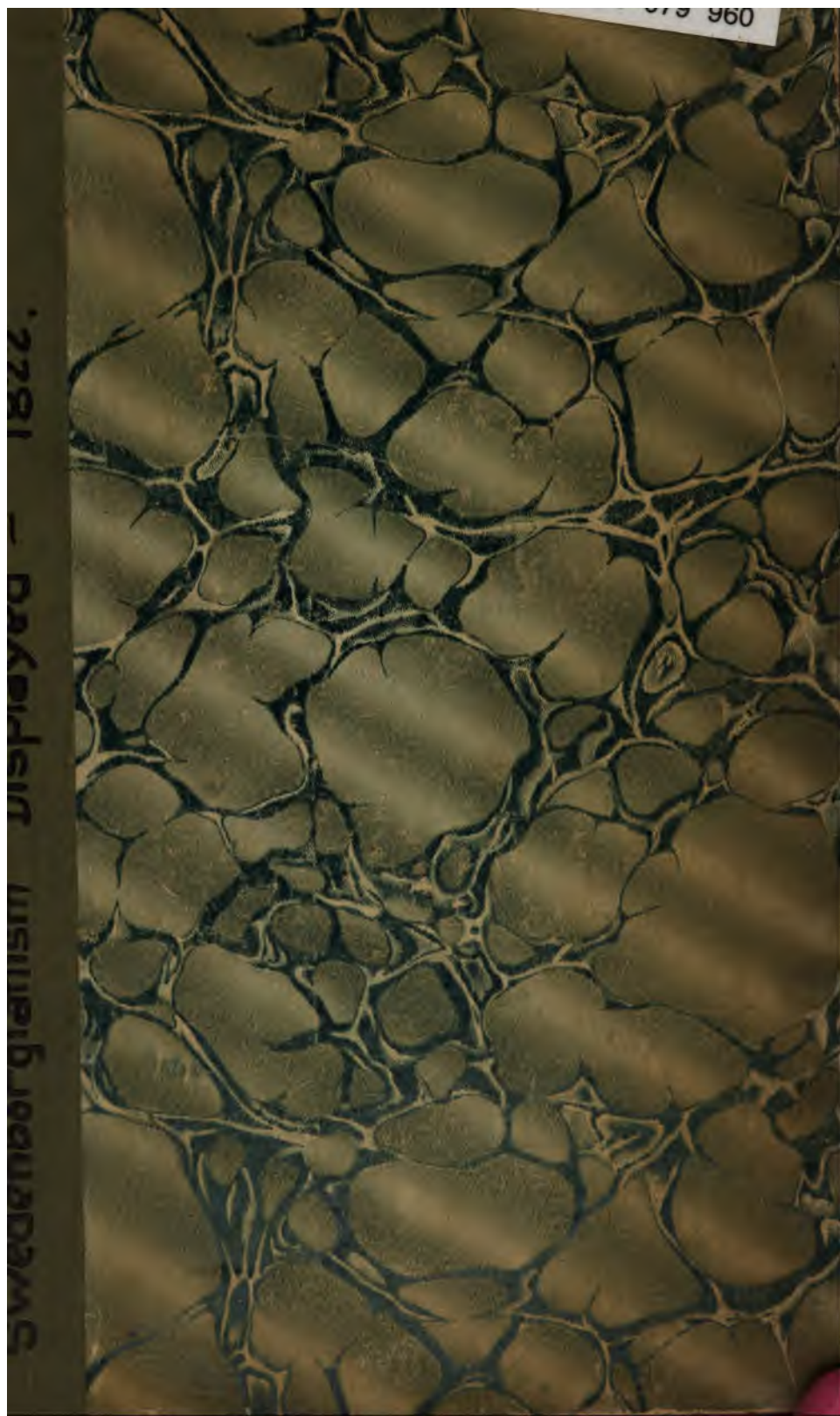
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**APPENDIX**

TO THE

**REV. MR. CLOWES'S PAMPHLET;**

OR,

**SWEDENBORGIANISM**

**DISPLAYED.**

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## SWEDENBORGIANISM DISPLAYED.

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IN the year 1806, the Rev. Mr. Clowes, who is considered as at the head of the New Jerusalem Church in England, published a pamphlet with the following title: "*A Few Plain Answers to the Question, Why do you receive the Testimony of Baron Swedenborg? addressed from a Minister to his Congregation.*" The following extracts are taken from the fifth volume of the Christian Observer, page 361, &c. in which the pamphlet of Mr. Clowes is reviewed.

"Unquestionably it would be hard to deny to any clergyman the liberty of defending from the press the doctrines which he inculcates from the pulpit, and to furnish his flock with an answer to those who may ask them a reason of the *peculiar* hope which is in them. We have no complaint therefore against the general object of the present publication, and as little against the spirit with which it is written. But we claim a right to use the liberty which we freely allow to others: and when we consider that it is the specific object of the pamphlet before us to promote doctrines, which, as far as they are peculiar to the system defended, we regard, not only as void of all foundation, but in many respects as highly pernicious; when we consider further that these doctrines are zealously inculcated, from week to week, upon a numerous body of men in an extensive and populous town, and still more publicly propounded, vindicated, and enforced through the medium of the press, by a person of great respectability, to say nothing of other similar cases; we likewise consider these circumstances as importunately calling upon us to resist the progress of opinions, in our view, more or less dangerous, according to the proportions in which they are embraced, and the simple or mixed influence with which



they may operate; and to put in possession of our readers at least, a few plain Answers to the Question, Why they do not receive the Testimony of Baron Swedenborg?

"We will endeavour to perform this task by following our author, as closely as we can, through the successive portions of his work, and interspersing such arguments and reflections, as our fixed principles concerning truth and importance naturally suggest.

"The introductory address of Mr. Clowes to his congregation, contains many judicious, useful, and highly important observations, and we had only to regret their station and appearance in such heterogeneous company. Here the author insists upon the necessity of some preparation, in order to a just view and consequent reception of the peculiarities of Swedenborgianism. The directions given, many of them, are just and applicable to every inquiry after religious truth; yet we think the pious author, for such we do certainly esteem him, has gone rather too far, however such a principle might subserve his purpose, when from 'the essential character of all heavenly truth to oppose and contradict the preconceived opinions of men,' he infers, that this character, where found, 'so far from being an argument against the doctrines in question, affords rather a strong presumption, if not an absolute demonstration in their favour.' p. vii. We indeed should not esteem it a strong presumption, much less an absolute demonstration in favour of any religious system, should it affirm that two and two are equal to eight, or that the part is greater than the whole. The author should have specified the *character* of the preconceived opinions which religious truth opposes; but this would have proportionably injured the argument in favour of the doctrines in question. Mr. C. makes an unreasonable demand, when he requires of the aspirant to the mysteries of Swedenborgianism, that he should peruse the writings of the honourable author 'extensively.' What is meant by extensively? Till he is converted? We have heard it observed, that the inquirers after truth in the philosophy and theology of Hutchinson, become converts on having made some progress in the fifth volume of the twelve bulky octavos of that author. But here, and in a much wider sea, no limits are prescribed; and a bark, which is but provisioned for a short, and that a necessary voyage, is to lose its time and risk its safety, by committing itself to an ocean, agitated by a contest of all the elements and infested with monsters of every description, in the search of an island which does not exist in this globe. And how can Mr. Clowes require the same mode of interpretation to be applied to an author addressing his cotemporaries, and in language perfectly understood both by the writer and his readers, as to compositions written at the distance of near eighteen centuries, in languages not generally understood, and in an idiom and with allusions still more remote from modern intelligence? How can he require, as he does, that Baron Swedenborg and the evangelists and apostles should be interpreted by the same rule? pp. ix—xi.

"We now proceed to the Plain Answers. And the first number of them asserts, which will not be contested, that the Baron 'respected and embraced in his system of theology *some* of the most interesting and edifying doctrines of the Christian faith and life.' p. 2. In the third number, which proposes to vindicate the new prophet's view of the doctrine of the Redeemer and Redemption, we first meet with his peculiar notion concerning the Trinity, which we shall notice in its proper place. What is said concerning redemption, the subject in hand, is first to be attended to.

"Redemption then," says our author, "according to this testimony," the testimony of Swedenborg, "doth not consist in the vicarious suffering of one God to appease the wrath, or, as some express it, to satisfy the justice of another God; but it consists in the labours, the temptations, the combats and the victories of the **ONE ONLY LIVING AND ETERNAL GOD, the GOD-MAN JESUS CHRIST**, whereby he satisfied the divine emotions of his own infinite love, requiring that men should be saved, and requiring further the only orderly *means or mediums* of salvation, viz. the subjugation of the infernal powers, and the glorification of that **HUMANITY**, by which he might again have access to his creatures, and his creatures have access to him." pp. 9, 10.

"We have here to give Mr. Clowes full credit for not dissembling the heresy of his prophet. But we beg leave seriously to ask Mr. Clowes, whether he does or does not believe that sin is offensive to God; whether he does or does not believe, that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men; whether he does or does not believe the state of man, in this respect, to have been affected by the advent and acts of the Saviour? What does he mean then by the Socinian language, which, in contradiction to the subscribed articles of his own church, as well as to the scriptures, he has permitted himself to use?

"The next number is on the Trinity: and here is pretty fairly revealed the doctrine broached by Sabellius, and openly asserted in every part of Swedenborg's writings. The three divine persons, according to the Baron, 'all concenter and are united in the one divine person of the **LORD GOD THE SAVIOUR JESUS CHRIST**, who, as to his essential divine nature, is called and is **THE FATHER**, and as to the human nature, which he assumed and glorified, is called and is **THE SON**, and as to his divine operation, or proceeding virtue and energy, is called and is the **HOLY SPIRIT**.' p. 12.

"This Mr. Clowes calls the orthodox or right opinion. It is true it is Swedenborg's, and he illustrated it by a kind of human trinity, body, soul, and operation in man. It may be proper to add, that this reviver of Sabellianism expressly condemns both the Nicene and the Athanasian creed. To us it appears evident, that this fanciful and unfounded doctrine is nothing more than a modification of deism, and that it is the result of that dilemma which arises from a desire to conform to scripture, and an inability to make the required submission of the human understanding: it is a kind of

compromise between the reveries of natural reason and the dictates of divine revelation.

"The fifth number is intended to vindicate the hypermystical interpretation which Swedenborg gives to the scriptures. There is, according to him, in every part, a literal, a spiritual, and beyond this, a celestial sense. Mr. Clowes calls the last their inmost or highest sense. It would probably rather amuse than edify our readers, to give them a specimen of the mode of interpretation as the Baron has applied it to the Decalogue. The 'heavenly marriage,' which is described as taking place between the divine perfections, powerfully reminded us of the *Æons* of the Gnostics.

"In the sixth number is represented the doctrine of Swedenborg concerning the atonement, which is perfectly in unison with what we have already transcribed, and commented upon, on that subject. In the next, we are indistinctly taught what the system under consideration teaches on the subject of justification. This doctrine is so dependent upon the former, that we may naturally expect the same observations in the one as in the other. And indeed, Mr. Clowes advocating his prophet, asserts, 'that a saving life is the joint effect of faith, of charity, and of good works united, and that to separate any one of the three from the other two is to destroy all.' " p. 28. "The church of England deliberately asserts in her article on the subject, that 'We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.' He who will take the pains to consult Swedenborg's 'True Christian Religion,' &c. will perceive that the author is peculiarly hostile to the doctrine of justification by faith alone. And lest it should be replied, that he is only to be understood of a solitary, unproductive faith, and therefore as opposing the solifidian hypothesis alone, it will be proper further to observe, that the doctrine, upon this subject, which he condemns and reviles, is the doctrine as it was held particularly by Luther, Melancthon, and the reformers in general; for in the interview which he had with these persons in the spiritual world, the unhappy Melancthon more especially is represented as undergoing a course of purifying discipline, in order to wean him from this doctrine, and to induce him to give the due honour, hitherto denied, to charity.

"The conclusion adduces other arguments in favour of the mission of Swedenborg: but the most curious part is that, in which his present advocate answers the requisition of miraculous evidence to attest his extraordinary pretensions. The Presbyterian has not informed us, as the Seer honestly has, that this objection was originally urged in the spiritual world, the scene of his greatest honours. Some of the inhabitants of that state had the hardihood, in a confused murmur, to say to their visitant, Do miracles and we will believe. It was replied, that the very visions with which he was favoured were miracles. This did not satisfy the spirits: they rejoined, Reveal future events. The Baron excused himself upon the plea of the inconvenience which would result from the

communication of such a power. It is hardly possible not to call to mind the very similar manner in which Mahomet replied to the same requisition.\* The author with whom we are now concerned, endeavours to prove the impropriety of requiring miracles in the present case, because they would be equally necessary in the case of every expositor of scripture. Is Swedenborg then nothing more than an expositor of scripture? Mr. Clowes will not admit this. Indeed he defends the visions of the Baron, after the Baron himself, as being themselves miraculous. Now, allowing these visions to be, as they are said to be, supernatural communications, they are not miracles, in the sense of divine attestations, to any other than the individual himself. But have there never been visionaries, mystics, fanatics in the world before? Have not many persons so deluded retained great consistency of character? Do not Montanus, Mahomet, Lord Herbert, and Jacob Behmen; the Gnostics, the monks, and saints of the Romish communion without number, immediately press upon the mind, as soon as such claims as those of Baron Swedenborg are preferred? But where in scripture are we encouraged to expect, or when pretended to receive, such revelations as those proposed by the honourable Swede? Mahomet showed some art, but greater ignorance in proclaiming himself the promised Paraclete: but where is the character, advent, and mission of the modern prophet designated in scripture? We feel ourselves therefore under an invincible obligation of joining with the Baron's opponents, both spiritual and human, in urging the absolute and highest necessity of miracles to substantiate so extraordinary, and we may add, superfluous a claim as his.

"We think we have now gone through the greater part, if not the whole, of what is deserving of remark in the pamphlet of Mr. Clowes; and we think that our readers will plainly perceive, from what has been said, that the prophet of the New Church is equally at variance with the scriptures and our own church, in corrupting after Sabellius the doctrine of the blessed Trinity; and in denying the fundamental doctrines of the atonement of Christ, and of justification by faith alone."

"But we have not yet done. Swedenborgianism would ill deserve the assuming title of the New Church did it not promulge something more novel and peculiar than Mr. Clowes has had the prudence to display. We desire then to supply the defect, and to inform our readers, that the revelations, or relations, of Baron Swedenborg have taught him and mankind, that there are three future worlds, and with respect to their position, the heavens are above, the hells (such is our author's curious phraseology) are below, and the world of spirits is between them; and that into the world of spirits every person, on leaving this, makes his entrance: and in this there are three states, the first of which is so little different from the present, that husbands and wives who have not lived in concord here often renew their quarrels there, and even

\* See Sale's Koran, 8vo. vol. ii. pp. 58, and 108, or chap. xiii. and xvii.

sometimes proceed to blows; the next state is more spiritual, and so far only the wicked go previously to their final punishment; the righteous proceed to the third state, which is a state of instruction and preparation for heaven. There are some exceptions, however, to this course. Some, both good and bad, proceed immediately after death, to a state called a state of vastation, and appointed for the purpose of reducing the individuals to the simple quality which predominates. This process is attended with some curious circumstances. The Baron teaches further, that the heavens are in a human form, as well as its inhabitants, that there are rich and poor in it, and that they marry, and are given in marriage.\* We forbear to degrade an awful subject by adducing any farther instances of the grotesque and grovelling representations which a deluded man would, innocently perhaps, impose upon the world as divine communications: but there is one advantage arising from this circumstance, and that is, that it convicts them of falsehood.

"We have frequently been at a loss to conceive what attractions a scheme so destitute of any rational foundation, and so repugnant to every notion impressed by scriptural truth, could possess for those who have embraced it, and of whom there are some of intellectual powers and attainments far from contemptible. But the interest excited by whatever is mysterious, and in proportion to the degree of that quality; the pleasure enjoyed in the discovery of what appears to be absolutely placed beyond the sphere of human intelligence; the privilege of surveying the abodes of futurity, and of having them subjected to the senses, materialized, made visible, and tangible;—these appear to be the causes, which alone can induce men to accept the system under consideration at so large an expense of rational conception and belief. The translation of the treatise concerning heaven and hell observes, concerning the *New Northern Star*, 'he gives us to know from autopsy, or his own view of it, that heaven is not so dull a place, as some foolishly suppose it,' &c. p. xxxiv. It is with pain we read this indirect, and probably unintended, reflection upon the broad and general views which scripture gives, and which those, who derive their creed exclusively from scripture, entertain, of the future world. We must say for ourselves, that whatever dulness there may be in such views of the heavenly state, it is, by no means and in no degree, relieved by the light which Baron Swedenborg has introduced into it. We see nothing so attractive, independently of their truth or falsehood, in the gross, terrestrial particularities, with which he has attempted to adorn the kingdom of heaven; nor, even with our present defective portion of spiritual conception, can we behold, otherwise than with disgust, the coarse and gaudy colourings with which this deluded and deluding visionary has presumed to fill up

\* See Treatise concerning Heaven and Hell, &c. second edition, 8vo. pp. 34, 225—247, 327—345, 385. Dr. Priestley agreed with Swedenborg in the opinion, although he had no visions to support it unless he admitted those of the Baron, that the heavenly state will not be materially different from the present.

the vacancies left in the general outline which the word of God has deemed it sufficient to impart. The representations which that word gives of the future world, are probably as full and particular as our present state of intelligence will allow: nor probably, without powers of a higher and very different description from those which we now possess, could any additional ideas be communicated on the subject, which, not only should not fail to give information, but should not lead to more inadequate and unworthy conceptions concerning it. As we have scarcely any notions, but negative ones, of the spiritual body, for which the present is to be exchanged hereafter, so neither can we be supposed to have any more appropriate ones of the spiritual and heavenly state. Under these impressions, and more especially with the visions of the Swedish Seer still playing upon our imagination, we cleave with the greater eagerness and gratitude to the sublime generalities, the dignified reserve, and the spiritual representations of the inspired volume, on the awful subject of futurity: nor can we refrain from earnestly requesting the members of the New Church, if any such should condescend to peruse our unilluminated pages, soberly to inquire into the stability of the foundation which supports their faith, when the rational faculty is not proof against delusions so palpable as those which we have now been endeavouring to expose, or when the spiritual sense even in its lowest degree, is not revolted by their earthliness and vulgarity."

In consequence of the above review, Mr. Clowes published, in 1807, a work with the following title: "*Letter to the Editor of the Christian Observer, in reply to their Observations on a Pamphlet, entitled, A few Plain Answers to the Question, Why do you receive the Testimony of Baron Swedenborg?*" Concerning this work, we extract the following observations from the *Christian Observer*, vol. vi. p. 328, &c.

"The work before us consists of five letters. I. Preliminary Observations. II. Concerning the Person and Church of Jesus Christ, as being exclusively the Lord of Heaven and Earth. III. Concerning the internal and spiritual Sense of the Sacred Scriptures. IV. Concerning Justification. V. Concerning the extraordinary Mission of Baron Swedenborg as an Expositor of the Sacred Scriptures, and as a Seer.

"The first letter proposes the scriptures as the standard by which to determine the points in debate. The second asserts, that Jesus Christ 'is the *Supreme and only God*, in whom is a Divine Trinity, of *Father, Son, and Holy Spirit*.' p. 7. It would be a mere *actum agere* to attempt the confutation of this extraordinary and unscriptural position; and we have little inclination, on so insufficient an occasion, to repeat what may be found on this subject in Jones, or

any other orthodox author on the Trinity. Mr. Clowes has argued throughout from *union to identity*. We disapprove likewise the mechanical familiarity of style, which to us he appears to have used on this awful and mysterious subject; although we acknowledge that the same fault may be found in writers who defend what we must call the orthodox side of the question. Our author would have saved himself the unnecessary expenditure of a considerable portion of indignation, and us some trouble, had he but allowed himself to make the distinction, which he ought to have made, between a person's using a Socinian argument and being himself a Socinian; between a modification of deism and deism itself. With respect to the charge of Sabellianism we cannot deny that, in substance, we still prefer it against Swedenborgianism. (See pp. 34—37.)

"In the third letter on the Internal Sense of the Sacred Scriptures, Mr. Clowes denies, what we affirmed, that the sense which the Baron calls the *celestial*, is by his disciples called the *inmost* or *highest*. We found three senses mentioned by Swedenborg, and three by Mr. Clowes. In the names of the two first they agreed; in the name of the third there was the difference above specified. However it appears upon the authority of Mr. Clowes, that we have misrepresented him, and that his inmost and highest sense is something additional and superior to the celestial. The Swedenborgian senses of scripture therefore are now enriched to the number of four. Mr. C. was probably unwilling that his system should be outdone, in the variety of interpretation which it affords to scripture, by those early Christians who found in it a literal, an allegoric, a tropologic, and an anagogic sense. We have been the more anxious to state clearly our error upon this point, because it is the only one of which Mr. Clowes has convinced us. Our author seems to take it much to heart, that we should be reminded of the Eons of the Gnostics by the Swedenborgian representation of the heavenly marriage, which it supposes to take place between the divine perfections. We cannot, however, dissemble or deny, that such was our impression; and it is fairly proved, in the charitable and candid language of Mr. Clowes, 'that a Christian Observer so called, may suffer his eyes to be blinded by prejudice, like other people,' so far as to see a striking resemblance between the reveries of an ancient heresy, which connects certain properties in the divine pleroma in conjugal (*Swedenborgian* conjugal) bonds, and those of a modern one, which does something of a similar kind.

"In the fourth letter justification is confounded, after the example of the Papists and some Protestants, with sanctification; and, on this subject, Mr. Clowes openly professes his dissent from the church of England. This, however, he asserts, is no more than the church herself does; and he offers some proofs, which we do not believe will convince any but a Swedenborgian. We said that Mr. Clowes has employed Socinian language, when he speaks of the wrath of God, and of the atonement of Christ as the Socinians do. Here Mr. Clowes again endeavours to make the church act the

suicide; for he considers the assertion in the first of her articles, that God is without passions as denying his wrath: yet he mentions love immediately after in contradistinction, as if love were not a passion as well as wrath.

"At p. 77, Mr. C. begins to explain, how it is, that with sentiments directly and avowedly opposed to the doctrine of the church on some important points, he can reconcile it to his conscience, to continue in her communion, not only as a member, but as a minister. It is an obligation which Mr. C. considers as equally binding upon him with that which we suggested, to *abide in that office and station of life, in which it seems probable that, under Divine Providence, a man may most promote the eternal good of his fellow-creatures and of himself.* This is, perhaps, bearing in mind the application of it, as perfect a specimen of sophistry as was ever exhibited in the form of a moral aphorism. Even allowing it to be true, it will be a question, whether a public character is likely to effect more spiritual benefit to himself and others, by conscientiously leaving a church whose doctrines he has subscribed, and yet is known to disbelieve and openly oppugns, than by remaining in her bosom with the reputation which must necessarily attach to such conduct. But, in truth, we wholly disapprove this principle of expediency, for such it is. We can admit neither the logic nor the morality of the reasoning by which it is here supported." "In the sequel of this letter Mr. C. does not appear to understand the distinction between the doctrine of justification by faith alone, and the Solifidian hypothesis, pp. 84 and 124. When he has informed himself better on this point, it will be time to reason with him.

"The fifth letter introduces the extraordinary mission of Baron Swedenborg as an expositor of the sacred scriptures, and as a seer. The word seer is probably made use of to avoid the apparently more assuming one of prophet. But every one acquainted with his Bible knows, that the two terms are synonymous, and that therefore, if Swedenborg be a seer he is a prophet. See 1 Sam. ix. 9. Here are a variety of considerations urged in behalf of the claim of the new prophet, which are disposed in two classes; the first of those which are not unfavourable, the second of those which are favourable, to his character and testimony. We do not flatter ourselves that *argument* will have any effect upon those who have committed their faith to the Swedish seer, and therefore we shall spare ourselves the pains of pacing over the mill-horse round of obvious proofs and refutations. We had anticipated, that Mr. Clowes would oppose to our praise of the sublime generalities of scripture, the particular descriptions which are given, more especially in the book of Revelation. But does Mr. Clowes believe that those particulars are to be taken in a literal sense?

"We imagined that we had asked a question which would disconcert any disciple of Baron Swedenborg, when we required it to be stated, where the character, advent, mission, and revelations of this prophet were designated in scripture. But we had underrated the resources of our opponent, who immediately turns upon us—



I answer, in the prophetic declarations of JESUS CHRIST, respecting his second advent to reform and re-establish his church, and especially the *Apocalyptic pages*, where that church is particularly described as the LAMB'S *Bride and Wife*, and where it is marked by so many characteristic distinctions, all in such perfect agreement with the doctrines inculcated in the writings of our enlightened author, that it is impossible not to descry their complete harmony and coincidence.' p. 129. 'This is a riddle, which, had it been proposed without the solution, might as rationally have been interpreted in favour of Joanna Southcote as of Emanuel Swedenborg.'

"In the close Mr. Clowes calls us to account for presuming to determine upon the merits of his 'beloved author,' not only without having read his works, but with the professed resolution of not reading them. We hope Mr. Clowes, who disclaims being a Socinian, has perused the *Fratres Poloni*, at least that he will make no delay so to do. We suppose that he condemns the *school divinity*; and we will give him the additional task of perusing the single works of *Thomas Aquinas*, before he ventures to say a word against it. When he shall inform us that he has executed these reasonable demands, we will only require more, that he shall produce certificates of having carefully studied the writings of Hutchinson for the Hutchinsonians, of Jacob Behmen for the Mystics, of Petavius for the Papists, of Luther for the Lutherans, of Calvin for the Calvinists, of Episcopius for the Arminians, &c.; and then we will take into more serious consideration his proposal, that we should read the voluminous works of his beloved author, in order to qualify ourselves for pronouncing upon his character.

"Hardly any circumstance has occasioned us more surprise, in the perusal of this hostile pamphlet, than, not that our observations were left unanswered, but that so few of them were even *attempted* to be answered. We have nothing to do therefore but to request, that those who feel themselves in any degree staggered by Mr. Clowes's pamphlet, would peruse again the strictures which provoked it: and we flatter ourselves they will find them stand as erect and firm, as undiminished, either in number or strength, as they were before the artillery of our Swedenborgian opponent exhausted itself upon them.

"We have only to add the expression of our cordial respect for the person and un-Swedenborgian principles of Mr. Clowes with our sincere and charitable wishes, for which however we do not expect any thanks, that the Rector of St. John's Church, Manchester, may return to the pure doctrine of that church, whose commission he still continues to bear, and of whose emoluments he still continues to partake, and escape from the magic illusions of that light which we are persuaded is but darkness."

The fifth article of the North American Review for Jan. 1821, is entitled *Swedenborgianism*, to which we

beg leave to refer our readers. The following extracts are deserving of great attention.

"EMANUEL SWEDENBORG, whose name and writings have lately attracted more attention, in this vicinity, than heretofore, was born at Upsal, in Sweden, on the 29th of January, 1688. No *memorabilia* have yet transpired respecting his infancy; but he was early distinguished for his knowledge in mathematics, astronomy, and physical science; and for numerous writings on those subjects. He was always, as far as we can learn, respected and beloved for the excellence of his character; and previous to his spiritual visions, he had become known, in other countries beside his own, by his travels through a great part of Europe.

"It was about the year 1740, that he is said to have relinquished temporal for spiritual concerns; and in 1745 he received the first commands and favours from heaven, with which he afterwards maintained an every-day familiarity. The following is the account which he gives of his first call from Deity. It is in a letter to Mr. Robsam, in the preface to the treatise of Heaven and Hell.

"I dined very late at my lodgings at London, and ate with great appetite, till, at the close of my repast, I perceived a kind of mist about my eyes, and the floor of my chamber was covered with hideous reptiles. They soon disappeared, the darkness was dissipated, and I saw clearly in the midst of a brilliant light, a man seated in the corner of the chamber, who said to me in a terrible voice: *eat not so much*. At those words my sight became obscured; afterwards it became clear by degrees, and I found myself alone. The night following, the same man, radiant with light, appeared to me and said, "I am God, the Lord, creator and redeemer; I have chosen you to unfold to men the internal and spiritual sense of the sacred writings, and will dictate to you what you are to write." At that time I was not terrified; and the light, although very brilliant, made no unpleasant impression upon my eyes. The Lord was clothed in purple, and the vision lasted a quarter of an hour. That same night the eyes of my internal man were opened, and fitted to see things in heaven, in the world of spirits, and in hell, in which places I found many persons of my acquaintance, some of them long since, and others lately deceased."

"It is not peculiar to any individual to mistake for supernatural, that which may be accounted for according to known relations of cause and effect. With the vulgar, nothing is more common; and the love of the marvellous among them is such, as to encourage the most strange and crude relations of their experiences, which wiser men sometimes believe, or turn to account. Visions among the Romish saints were frequently pretended to be experienced; and no doubt men of no less philosophical minds than Swedenborg's have had their share of visions, which if narrated would be equally as credible as those of our author. In the case before us, it would seem that Swedenborg gave too ready admission to impressions,

which to those who are unprepared for the recital of them, must appear exceedingly ludicrous; ludicrous not in themselves so much, as for the gravity with which they are related. To us they appear to be the effect, though somewhat extraordinary, of excessive indulgence of appetite, after an unusual interval of fasting, and while, perhaps, neither the body nor the mind were sufficiently composed. Certain nervous symptoms, not unlike those described by Swedenborg, sometimes occur in cases of *dyspepsia*, or sudden indigestion. Many such are enumerated by medical writers; namely, giddiness, noise in the ears, occasional dimness of sight, a sense of objects floating before the eyes, restlessness, unrefreshing sleep during the night, temporary absence of mind, impaired memory, &c.

"To any rational man, we need assign no other cause for the first symptoms of alienation of mind, in the author, whose works we have partially examined; it being the part of true philosophy not to seek beyond a sufficient and well ascertained cause, for any physical or intellectual phenomenon. How far the intervention of medical skill might have weaned him from the society of immortals in other regions, we cannot now determine; but it is evident, as it may well be supposed, that finding the flesh no obstacle to soaring into the celestial spheres, and descending to the infernal abodes, he soon became so conversant with their inhabitants, that he has told as much, and probably as much truth about them, as the heathen poets did of their Elysium and their Tartarus. He is not the only one who has written dialogues of the dead; but he is the first man in Christendom, we believe, who so far imposed on himself and on others, as to create a belief, among so many, that he was a new prophet, the author of a new dispensation, and the founder of a new church. On what such claims are grounded, it seems proper now to inquire, since we find disciples among us zealous enough to publish and inculcate the writings of their supposed prophet."

"It must be a strange conceit in any one who calls himself a Christian, that for nearly eighteen centuries, all the followers of Christ had been kept in that state of degradation, in which they could perceive nothing but what was comparatively gross and mean in their religion, and could not fail to overlook every thing that was most pure, and spiritual, and elevated. Nor can we find, after all the researches we have made, that the doctrines of the New Jerusalem develop a single point of morals before unknown, or make any disputable questions in morality more clear. There is nothing, we admit in what Swedenborg professes to teach, that was worthy of miracles. Certain corruptions of Christianity he has indeed exposed, but less satisfactorily, by far, than many enlightened Christians have done, who made no pretensions to inspiration, where no inspiration was requisite. Whatever is peculiar (*visions* always excepted) is merely speculative, and to our dark understandings, often absurd."

"It is not our business to reply to any fanatical followers of Swedenborg. But if it be a fair deduction from his writings, that

a divine revelation is degraded by the miracles that accompany it; that all the beneficent acts of our Saviour, which transcended human power; that above all, his resurrection from the dead, and his ascension into heaven, are so many blots and stains on the character of our holy religion, we are willing to give them all the benefit of their arguments, without attempting to answer them.

"Further, we cannot admit the truth of the assertion, even if it were not profane, that the intervention of miracles implies a want of clear and rational evidence of the doctrines which they are intended to maintain. We can easily conceive how difficult it is to excite the attention of mankind to a system of religion, which militates against errors long cherished, and especially to convince them of truths against which their pride and ambition must be at once placed in powerful array. Now this is the case with Christianity, which, whatever may be said about *externals*, we all believe to be a spiritual religion demanding a spiritual worship. What could tend more to draw the attention of mankind to the truths it imparted, and to the divine mission of its author, than such miracles as those to which we have alluded? Surely it is not becoming in us to say, that they were unworthy of a messenger from heaven, or that they have no bearing on what was spiritual in his religion. But apart from miracles, and in relation to the comparatively *clear and rational evidence* of Christianity and the *New Jerusalem*, we would ask the Swedenborgians to compare the effect of the *preaching* of Christ, and Peter, and Paul, with that of all the voluminous writing of their pretended prophet, and give us the result."

"The great burden of evidence in favour of the divine commission of Swedenborg, we are told by his disciples, is to be found in the *doctrines* of the New Jerusalem. It is therefore internal; and it requires (if we rightly comprehend some of the full believers) something like a prior faith, to go sufficiently far into the revelations of the great prophet, to become illuminated and spiritualized. Now if it be the *doctrines* of the New Jerusalem, that claim for their immediate author a divine commission, it must be what is new, and not what was already well known. Before touching however upon any thing which is peculiar and novel in doctrine, we would first remark, that what strikes a novice in regard to the supposed new prophet with most surprise is, that he knows and imparts more, concerning what is beyond human ken, than the Son of God himself; to say nothing of the ancient patriarchs and prophets. This is so extraordinary, that it cannot be rendered credible, but by the excellence and the practical utility of the truths revealed. The truths too should be of such a kind, that they cannot be ascribed to a fervid imagination, without the intervention of a power above. When Swedenborg tells us every where in his works—This is what the Lord revealed to me on such a subject—this is what the angels said—I assisted in the heavens at a conference held in the temple of wisdom—I have been at one of the schools—I have heard such and such things debated—I heard such things decreed—I have seen in the spiritual world, Pythagoras,

Socrates; Luther, Calvin, Xenophon, Sixtus Quintus, Louis XIV., Newton, Wolf, Hans Sloane, &c.' our first feeling is not so much that of incredulity, as it is of the ludicrous. That this learned Swede, if he had not lost his wits, should talk more familiarly of Deity, and angels, and prophets, and philosophers in heaven, and of his intercourse with them, than of the occurrences and people in the dwellings and streets of Stockholm, is so wonderful, that no slight evidence can persuade us of its truth."

"The *science of correspondences*, as it is technically called, is the key which unlocks the internal or spiritual sense, and thus exposes all the genuine and before hidden treasures of the word of God. Science, as it is called, however, it is of the most flexible kind; and while it arrogates to itself a uniform character, and one perfectly distinct from every thing else, it is at different times *analogy, allegory, type, parable, metaphor*, or any thing else, which can help out an ingenious theory. It seems to us, however, for the most part, to be founded sometimes in known, and sometimes in imaginary analogies, between the natural and spiritual world; and to a certain extent it is neither new nor abhorrent from reason. But when it goes so far as to tell us that the spiritual always answers in form to the natural; that the material and spiritual world is a great man with all his parts; that God exists in a human shape; that the spiritual sun answers to the natural, and cheers with its radiant beams the celestial inhabitants; in fine, that every substance on earth has its corresponding spiritual substance in the heavens; we are presented either with a shadowy and unsatisfying fiction, or with one which we cannot divest of gross materialism throughout. Alike fanciful, if it be pressed far, is the supposed correspondence existing between the body of a man, in all its parts, and his soul or spirit; and no less so that which is maintained to exist between the letter and spirit in the writings of the Old and New Testament. It is here that the science of correspondences becomes chiefly important, since it develops the internal sense, which it is so essential to know; though the first Christians, and the most enlightened in all succeeding ages, till the time of Swedenborg, were too simple, too much in the infancy of knowledge, to comprehend any thing about it."

"That the science of correspondences was known to the ancients, is a favourite part of Swedenborg's theory on this subject; and in his vision which relates to it, the Grecian sages in heaven put the most learned and enlightened Christians to shame for their ignorance of that in their religion, which it was mainly important for them to know. And it is a position no less extraordinary, that through the whole period of the Hebrew church, nothing of consequence was known concerning those dispensations of heaven which were expressly designed and calculated for a peculiar people; that nothing was understood by the Hebrews, but what terminated in mere external ceremony, and that their religion answered no great moral purpose in regard to their individual state. Were such vagaries worthy of a reply, we might ask whether any man in his

sense can believe that God, a God of infinite wisdom, could thus trifle with his rational offspring. We might more reasonably suppose him to impart a new animal sense, to correct the imperfections of those already given, or a new language, to show that those now in existence are incapable of conveying any thing intelligible, than we can conceive that he has chosen a new messenger, to explain his word in a way that was never dreamed of, (or *only* dreamed of,) after it had been the prescribed rule of life to millions of intelligent beings, in successive ages of the world, who had founded upon it all their hopes of immortality, and drawn from it all their consolation, amidst the trials and vicissitudes of life."

"Weddings have been witnessed by Swedenborg in heaven, and illicit love in hell. And though the union of the sexes in heaven is represented as consisting of the most pure and elevated affections, yet it is described in terms of such rapturous delight, and depending so entirely upon the distinctions of sex, that it seems to differ little from a virtuous and refined state of wedlock in this terrestrial world. In what then does the heaven of Swedenborg differ materially from the heavenly paradise of Mahomet? In the Christian scriptures a cloud hangs over the future, which does not indeed destroy our curiosity, but which makes our hopes and our conceptions obscure and imperfect, as they ever must be, concerning a state of being we have never witnessed, and whence no traveller has returned. 'It doth not yet appear what we shall be:' this however is the dead letter, and Swedenborg finds the internal sense to be—It doth *now* appear what we shall be. 'In heaven they are neither married nor given in marriage:' of this the internal sense is, that marriages are *frequent* in heaven, celebrated with splendour and enjoyed with rapture. It is not possible, we affirm, in our state of being, to conceive of such representations, without sensual images; without having a material world brought to view, newly decorated indeed, and tricked out with an ornate drapery worthy of a fabulous age; but essentially the same as that in which we now *live and move*.

"Waving the difference of character between the two pretended prophets, and allowing that Swedenborg was self-deceived, and that Mahomet was a wicked impostor—which we think is doing justice to both—there appears to be no essential difference in the evidence with which their revelations are accompanied. Mahomet, as well as Swedenborg, admitted the inspiration of Moses, and the authority of the Pentateuch, and of the prophetic writings; and also acknowledged the divine mission of Christ, and the truth of the Christian scriptures. Mahomet claimed to be commissioned to purify these former dispensations from their corruptions, and as the last and greatest prophet, to communicate divine instruction to mankind. Swedenborg professed to be instructed from heaven to exalt what was low in our conceptions of the Jewish and Christian religions, and to unfold that which, though comprising their most valuable contents, was before unknown. Both think rather meanly

of the miracles of Moses and of Christ. The Mahometan accounts the Koran itself as a perpetual miracle, and the greatest of miracles; the Swedenborgian esteems the inspiration discovered in the writings of his prophet, and the intercourse which he held with the spiritual world, too dignified to be placed in competition with the greatest miracles that were ever wrought.

"The remarks made by Mr. White, in his Bampton Lectures, concerning Mahomet's representations of another life, apply with no material variation to Swedenborg's account of the spiritual world. 'He (Mahomet) generally descends to an unnecessary minuteness and particularity in his representations of another life, which excite disgust and ridicule, instead of reverence: and even his most animated descriptions of the joys of paradise, or the torments of hell, however strong and glowing the colours in which they are painted, are yet far inferior in point of true sublimity, and far less calculated to promote the interests of piety by raising the hopes and alarming the fears of rational beings, than that degree of obscurity in which the future life of the gospel is still involved, and those more general terms in which its promises and threatenings are proposed to mankind.'

"One remark has forced itself upon us, in our examination of the writings of Swedenborg and his disciples, that they turn what is just enough as a rhetorical comparison into a proposition of logical truth. We have no objection to comparing the radiance of truth to the radiance of light, nor to likening the progress of the understanding to the progress of the horse. These figures of speech, though good taste forbids their being harped on, are extremely excusable, particularly in young writers. The evil is to turn this into a foundation for grammatical interpretation, to say because truth is *like* the sun, that wherever the sun is mentioned in an ancient author, truth is meant; and that when he speaks of chariots and horses, he does not mean chariots and horses, but doctrines and tenets; and that what the honest reader had taken for a four-legged animal is after all a great theological mystery. Moreover, if we may here waste an argument, this said doctrine of correspondences seems quite shallow and drawn up with very little skill. If every thing here has a correspondence with higher things, and the horse and chariots, the trees and rivers of this world mean doctrines, and science, and understanding, and good; what do the truth, and science, and good, which are here, correspond to? Because all these things to a certain degree exist, as well as horses and trees; and having assigned your spiritual ideas as correspondences to earthly chariots and horses, what have you left to correspond to earthly reason, judgment, conscience? For instance, in interpretation, let us grant that the 'chariot of Israel and the horsemen thereof' has nothing to do with the miraculous event, which actually was taking place, or with a real vision, but refers to some mystical notions of doctrine and knowledge. What then will you do with 'every prudent man dealeth with knowledge;' (Prov. xiii. 16.) to what does that correspond? Or is the system

timid and pusillanimous, seeking correspondences where they are convenient, and shrinking from a thorough work?"

"Such a religion is not far removed from one that consists in raptures, and ecstasies, and perpetual revelations, and borders on madness."

*"The Delights of Wisdom concerning Conjugal Love: after which follow, the Pleasures of Insanity concerning Scortatory Love. Translated from the Latin of the Hon. Emanuel Swedenborg, a native of Sweden. Originally published at Amsterdam in the year 1768."* Such is the title of a book, that was printed in Philadelphia in the year 1796. The translator begins his preface with the following sentence: "The title of the work here presented to the public, announces a subject of the highest importance to man, and such as demands the serious attention of every intelligent mind."

At page 65 the chapter concerning Marriages in Heaven begins; in which the Hon. Emanuel Swedenborg attempts to establish the following propositions: I. That man (homo) liveth a man after death. II. That in this case a male is a male, and a female a female. III. That every one's proper love remaineth with him after death. IV. That especially the love of the sex remaineth; and with those who go to heaven, as is the case with all who become spiritual here on earth, conjugal love remaineth. V. These things fully confirmed by ocular demonstration. VI. Consequently, that there are marriages in the heavens. VII. That spiritual nuptials are to be understood by the Lord's words, where he saith, that after the resurrection they neither marry nor are given in marriage.

The true nature and tendency of this work, will be seen by the following passage, taken from pages 440, 441, 442.



"459. XIII. THAT THIS CONJUGIAL [PRINCIPLE] WITH THOSE, WHO FOR VARIOUS REASONS CANNOT AS YET ENTER INTO MARRIAGE, AND BY REASON OF THEIR PASSION FOR THE SEX CANNOT MODERATE THEIR LUSTS, MAY BE PRESERVED, IF THE VAGUE LOVE OF THE SEX BE CONFINED TO ONE MISTRESS. That immoderate and inordinate lust cannot be entirely checked by those, who have a strong passion for the sex, is what reason sees and experience proves; with a view therefore that this immoderate and inordinate [principle] may be restrained, in the case of those whose passions are thus violent, and who for several reasons cannot precipitately anticipate marriage, and may be reduced to somewhat moderate and ordinate, there doth not appear to be any other refuge and as it were asylum, than the keeping a woman, who in French is called *maîtress*. That in kingdoms, where forms and orders of government prevail, matrimonial engagements cannot be contracted by many, till the season of youth is past, inasmuch as offices are first to be served, and property is to be acquired necessary for the support of a house and family, and then first a worthy wife is to be courted, is a known thing; and yet in the preceding season of youth, few are able to keep the springing fountain of virtue closed up, and reserved for a wife; it is better indeed that it should be reserved; but if this cannot be done by reason of the unbridled power of lust, a question occurs, whether there may not be an intermediate means, whereby conjugal love may be prevented from perishing in the mean time. That pellicacy\* is such a means, appears reasonable from the following considerations: I. That by this means promiscuous inordinate fornications are restrained and limited, and thus a more constricted state is induced, which is more nearly related to conjugal life. II. That the ardour of venereal propensities, which in the beginning is boiling hot, and as it were burning, is appeased and mitigated; and that thereby the lascivious principle of falaciousness, which is filthy, is tempered by somewhat as it were analogous to marriage. III. By this means too the strength is not cast away, neither are weaknesses contracted, as by vague and unlimited amours. IV. By this means also disease of body, and insaneness of mind are avoided. V. In like manner by this means adulteries are guarded against, which are whoredoms with wives, and debaucheries which are violations of virgins; to say nothing of criminal acts which ought not to be named. For a stripling boy doth not think that adulteries and debaucheries are any thing else than fornications, thus he conceives that one is the same with the other; nor doth he know from reason to resist the enticements of some of the sex, who are proficient in meretricious arts; but in pellicacy, which is a more ordinate and safer fornication, he can learn and see the above distinctions. VI. By pellicacy neither is access given to the four kinds of lusts, which are in the highest degree destructive of conjugal love, viz. the lust of

\* *Pellicacy*. This word, in a glossary prefixed to the volume, is explained, the keeping a mistress. In Young's Latin Dictionary, under the word *Pellex*, we find this meaning, "a whore, a strumpet, an harlot."

defloration, the lust of varieties, the lust of violation, and the lust of seducing innocences, which are treated of in the following pages. But these observations are not intended for those, who can check the tide of lust; nor for those, who can enter into marriage during the season of youth, and offer and impart to their wives the first fruits of their virtue.

\*460. XIV. THAT PELLICACY IS PREFERABLE TO VAGUE AMOURS, PROVIDED ONLY ONE MISTRESS IS KEPT, AND SHE BE NOT A VIRGIN, NOR A MARRIED WOMAN, AND THE KEEPING BE KEPT SEPARATE FROM CONJUGIAL LOVE. At what time and with what persons pellicacy is preferable to vague amours hath been just now pointed out. I. The reason why only one mistress is to be kept, is, because in case more than one be kept, a polygamical principle gains influence, which induces in man a merely natural state, and thrusts him down into a sensual state, insomuch that he cannot be elevated into a spiritual state, in which conjugal love must be, see n. 338, 339. II. The reason why this mistress must not be a virgin, is, because conjugal love with women acts in unity with their virginity, and hence is the chastity, purity, and sanctity of that love; wherefore when a woman makes an engagement and allotment of her virginity to any man, it is the same thing as giving him a certificate that she will love him to eternity; on this account a virgin cannot, from any rational consent, barter away her virginity, unless in case of engagement respecting the conjugal covenant; it is also the crown of her honour; wherefore to pressieze it without covenant of marriage, and afterwards to discard, is to make a virgin a courtesan, who might have been a bride or chaste wife, or to defraud some man, and each is hurtful. Therefore whosoever takes a virgin, and adjoins her to himself as a mistress, may indeed cohabit with her, and thereby initiate her into the friendship of love, but still with a constant intention, if he doth not play the whoremaster, that she should be or become his wife. III. That the kept mistress must not be a married woman, because this is adultery, is evident. IV. The reason why the love of pellicacy is to be kept separate from conjugal love, is, because those loves are distinct, and therefore ought not to be mixed together; for the love of pellicacy is an unchaste, natural, and external love, whereas the love of marriage is chaste, spiritual and internal. The love of pellicacy makes distinct the souls of two [persons], and conjoins only the sensual principles of the body; but the love of marriage conjoins souls, and from the union of souls [conjoins] also the sensual principles of the body, until from two they become as one, which is one flesh. V. The love of pellicacy enters only into the understanding, and into those things which depend on the understanding; but the love of marriage enters also into the will, and into those things which depend on the will, consequently into all and singular things of man (*homo*); wherefore if the love of pellicacy becomes the love of marriage, a man cannot from any principle of right, without the violation of conjugal union, recede; and if he recedes, and marries another [woman],

conjugal love perishes in consequence of a breach thereof. It is to be noted, that the love of pellicacy is kept separate from conjugal love, by this condition, that no engagement of marriage be made with the mistress, nor she be induced to form any expectation of marriage. Nevertheless it is better that the torch of the love of the sex should be first lighted with a wife.

The above passage needs no comment. Like many others throughout the volume, it is "earthly, sensual, devilish." On page 451 we find this proposition: That concubinage apart from a wife, when it is engaged in from causes legitimate, just, and truly conscientious, is not illicit. On page 466, there is an attempt to prove that one kind of adultery is mild.

*Rejection of the Acts of the Apostles and all the Epistles from the Sacred Canon.*—Robert Hindmarsh has written a work, entitled, "A Seal upon the Lips of Unitarians, Trinitarians," &c.; in the preface to which, at page viii, we find the following paragraph:

"To this purpose we have brought forward, in the following sheets, besides a multitude of appropriate collateral quotations from the Old Testament, *one hundred and forty-four* direct evidences and proofs of the divinity of JESUS CHRIST, taken from the Gospels and the Apocalypse, these being the only *divine books* belonging to the New Testament; which five books may be considered as the *five books of the Lamb*, closing, winding up, and completing the canon of sacred scripture, in like manner as the *five books of Moses* begin it. And though we could have swelled our volume with extracts and quotations, to the same effect as the above, from the Acts and Epistles of the Apostles, yet we have chosen to have recourse, for our authority, only to those testimonies, which we conceive to be *absolutely divine*, and to carry with them a *power and efficacy* unknown to any human writing, however valuable and useful it may be in many other respects."

To this paragraph is appended the following note:

"Here and there indeed we may give a quotation from, or reference to, some of the books here excepted from the Divine Code: but then it will be only by way of confirmation of the doctrine there advanced, for the sake of those, who know not as yet the distinction between those books which proceed *from the Lord*, and those which proceed only *from man*, even from a good and pious man.

But this subject will be seen more fully treated of in a note under article 136, of the following work."

"*A Treatise concerning Heaven and Hell*," &c. By the honourable and learned Emanuel Swedenborg. From the first American edition of this work, we extract the following specimen of its degrading and earthly nature:

"96. The correspondence of the two kingdoms of heaven with the heart and lungs, is the correspondence of heaven with man in common, or of the whole of one with the whole of the other; the less common or particular, is with the several members, organs, and viscera of man, as shall be here specified: they who in the Grand Man or Heaven belong to the Head, are the Angels who excel all others in every species of Good, as Love, Peace, Innocence, Wisdom, Knowledge, &c. and consequently in Joy and Happiness; and from them proceeds the Influx into the human head, and all that appertains to it here, for to these they correspond; those Angels which in the Grand Man or Heaven belong to the region or province of the breast, excel in the good of Charity and Faith, and operate in their influence on the human breast here, inasmuch as they correspond thereto: but they who in the Grand Man or Heaven, belong to the regions of the Loins, and the organs appointed for generation, are they who chiefly excel in Conjugal Love: they who belong to the Feet, are in the lowest good of Heaven, or that called Spiritual-Natural or Physico-Spiritual Good: they who belong to the arms and hands, are in the potency of that kind of Truth which is derived from Good: they who are in the Eyes, excel in understanding: they who are in the Ears, in Attention and Obedience: they who are in the Nose, excel in the faculty of Perception: they who are in the Mouth and Tongue, are eminent in speaking from Clearness of Intellect and Perception; they who belong to the province of the Reins, are more particularly in that kind of truth which illustrates, and distinguishes; they who are in the Liver, Pancreas, and Spleen, excel in those faculties and powers which exalt the purity of the various kinds of good and truth, by separating them from mixtures with their contraries; and so in like manner with others respectively, by Influx operating on the correspondent parts in man: now Influx from Heaven, is in order to the right end and use of all in man; and as uses are from the Spiritual world, so they form themselves into effect by material instruments in the Natural world; whence proceeds Correspondence."

In the "*True Christian Religion, containing the Universal Theology of the New Church*," by Baron Swedenborg, we find the following propositions.

That real redemption consisted in bringing the hells into subjection, and the heavens into order and regulation, and thereby preparing the way for a new spiritual church.

That the passion of the cross was the final temptation, which the Lord endured as the grand Prophet; and that it was the means of the glorification of his humanity, that is, of union with the divinity of his Father, but that it was not redemption.

That to believe redemption to have consisted in the passion of the cross, is a fundamental error of the church; and that this error, together with that relating to Three Divine Persons existing from eternity, hath perverted the whole church, so that nothing spiritual is left remaining in it.

That the sacred Scripture, or Word, is divine Truth itself.

That in the Word there is a spiritual sense, heretofore unknown.

That truths and goods in their ultimates, such as are in the literal sense of the Word, are represented by the curtains, vails, and pillars of the tabernacle.

That the power of the Word, in its ultimates, was represented by the Nazarites.

That previous to the Word, which the world is now in possession of, there was a Word, which is since lost.

That the coming of the Lord is not to destroy the visible heaven, and the habitable earth, and to create a new heaven and a new earth, according to the notions which many have heretofore entertained, in consequence of not understanding the spiritual sense of the Word.

That this second coming of the Lord is not a coming in person, but in the Word, which is from him, and is him.

That this second coming of the Lord is effected by a man, before whom he hath manifested himself in person, and whom he hath filled with his Spirit, to teach the doctrines of the New Church by the Word from Him.

The following extracts are deserving of attention.

"In the spiritual world there are climates and zones, as well as in the natural world, there being nothing in the latter world, but what existeth also in the former, although the origin of their existence is different. In the natural world, the varieties of climates depend on the sun's distances from the equator, but in the spiritual world they depend on the distances of the affections of the will, and the thoughts of the understanding, from a true love and a true faith; for all things in the spiritual world exist according to such correspondence. In the frigid zones, in the spiritual world, there are the same appearances as in the frigid zones in the natural world; the ground seems frozen hard as stone, the water seems covered with ice, and the whole face of the country appears white with snow. These cold regions are the resort and habitation of those, who, during their abode in the natural world, have brought a lethargy on their understandings, in consequence of an indolent indisposition to think on spiritual subjects, attended with a laziness in the execution of good and useful purposes; they go by the name of northern spirits (*spiritus boreales*). On a certain time, I was seized with a strong desire to see some country in the frigid zone, where those northern spirits dwell; and accordingly I was carried in the spirit towards the north, to a region which appeared covered with snow, and where the water was frozen to a solid ice. It was the Sabbath day, and I saw a number of men, that is, spirits of the same size and stature with men in the natural world, who had their heads covered with lions' skins, by reason of the cold, and their bodies, both before and behind, down to the loins, covered with the skins of leopards, and their legs and feet with the skins of bears; I also observed several riding in chariots, and some of the chariots made in the shape of a dragon with horns stretching out before; they were drawn by small horses without tails, which ran with the impetuosity of terrible fierce beasts, whilst the driver, with the reins in his hand, was continually whipping them to hasten their speed. I found afterwards, that they were all flocking towards a church, which was invisible, by reason of the snow which covered it; some, however, who had the care of the church, melted the snow, and by its removal made way for the people to enter, who accordingly descended and took their places." &c.—See page 207, second edition, London, 1786.

"I was looking into the world of spirits, and saw an army mounted on bay and black horses; they that sat upon them appeared like apes, having their faces and breasts turned towards the horses' tails, and the hinder parts of their heads and backs to-

wards the horses' heads, and the bridles hung about the necks of the riders; and they cried out against a party that rode on white horses, but held the bridles with both their hands, and so restrained their horses from combat; and this they continued doing for some time. Then two angels descended from heaven, and came to me, and said, 'What dost thou see?' and I told them that I saw a strange collection of horsemen; and I asked what they meant, and who they were?"

Further on, in the same memorable relation, the following explanation is given of the above appearances.

"These are they who appeared to thee like apes, riding with their bodies inverted, on bay and black horses, with bridles about their necks; inasmuch as they, who do not love the truth and the good of the church, as derived from the word of God, have no inclination to look at the fore-parts of any horse, but towards his hinder parts; for horse signifies the understanding of the word of God, a bay horse the understanding thereof destroyed with respect to good, and a black horse the understanding thereof destroyed with respect to truth," &c.—See page 136.

"With respect to the hells in general, they consist merely of such caverns and workhouses, but differing according to their inhabitants, whether they be satans or devils; they are called satans, who have lived in falses and in consequent evils, and they are devils, who have lived in evils and in consequent falses. Satans appear, in the light of heaven, pale and livid, like corpses, and in some cases of a darkish hue, like mummies; but devils appear, in the same light, of a fiery, dusky complexion, and in some cases, black like soot; but the forms and faces of them all are monstrous; and yet, in their own light, which is like that of lighted charcoal, they do not appear as monsters, but as men; which appearance is permitted for the sake of consociation."—See page 274.

"There are two large cities like London, into which most of the English enter after death; I was permitted to see one of them, and to walk through it. The middle of it answers to that part of London, where the merchants meet, called the Exchange," &c.—See page 689.

In a description not of the spiritual world but of heaven, we find, among others, the following particulars:

"There are here days of festivity appointed by the Prince." "On such days we have concerts of music and singing in the public buildings of the city, and out of the city are exhibited games and shows." "At the extreme parts of the city are to be seen various sports of boys and young men, as running, hand-ball, tennis," &c. "Moreover out of the city are exhibited stage entertainments," &c.—See page 646.

At page 648, a marriage in heaven is described, which concludes in these words :

"After this the husband and his wife rose up, and the six virgins attended them with the silver lamps (now lighted) in their hands to the door, and the married pair entered the bed-chamber, and the door was shut."

"The Mahometan heaven is divided into two; the inhabitants of the inferior heaven live virtuously with several wives," &c.—See page 697.

"I have inquired in what part of the spiritual world the people of Hamburg are to be found, and have been informed that they appear no where collected into one society, and still less into any particular state, but that they are dispersed and intermixed with the Germans in various quarters; and on examining into the reason of this circumstance, it was found to arise from the state of their minds, in that they are continually looking and as it were travelling out of their own city, and very little within it; for according as the state of man's mind is in the natural world, so is his state also in the spiritual world, inasmuch as the mind of man is his spirit, or the posthumous man that liveth after his departure out of the material body."—See page 692.

"The Hollanders are particularly distinguished from others in the spiritual world, by appearing in garments like those they wore in the natural world."—See page 687.

Speaking of Melancthon in the spiritual world, he says, page 682:

"One circumstance is extraordinary in relation to him, that when he walketh he maketh a noise with his feet just like a person walking with iron shoes on a stone pavement."

Speaking of Calvin in the spiritual world, he says, page 683:

"When inquiry was made after him by the modern predestinarians, and when on searching for him he was discovered in a remote corner of a society, which consisted merely of simple-minded spirits, he was called forth from his retirement, and conducted to a certain governor, who had drank of the same dregs of false doctrine; this governor received him into his house, and secured him, and he continued in this situation until the new heaven began to be established by the Lord, at which time, because the governor, his keeper, with all his crew of associates was cast out, Calvin betook himself to a certain house frequented by harlots, and there abode for some time," &c.

"I once also saw a certain satan punished by his associates, and on inquiring into the reason, was informed that he had stopped his nostrils and approached towards the heavenly odours, and that on



his return he had brought some taint thereof along with him on his clothes. It hath sometimes happened, that a stench like as of a dead body, exhaling from some open cavern of hell, hath slightly touched my nostrils, and brought on a vomiting."—See page 499.

From the illustration of the general propositions "That this second coming of the Lord is not a coming in person, but in the Word, which is from him, and is him;" and, "That this second coming of the Lord is effected by a man, before whom he hath manifested himself in person, and whom he hath filled with his Spirit, to teach the doctrines of the New Church by the Word from him," we extract the following:

"776. It is written in many places that the Lord will come in the clouds of heaven, as Matt. xvii. 5: xxiv. 30: xxvi. 64. Mark xiv. 61, 62. Luke ix. 34, 35: xxi. 27. Revelat. i. 7: xiv. 14: Dan. vii. 13. But no one hath heretofore known what is meant by the clouds of heaven, and therefore mankind have supposed that the Lord will appear therein in person. But that by the clouds of heaven is meant the Word in its literal sense, and by the power and glory in which also the Lord is to come, Matt. xxiv. 30, is meant the spiritual sense of the Word, hath to this day remained unknown, because no one heretofore hath had the least idea that there is in the Word any spiritual sense, according to the truth and reality in which it existeth. Now whereas the spiritual sense of the Word hath been opened to me by the Lord, and it hath been granted me to be with angels and spirits in their world as one belonging to their societies, it hath been revealed to me that by the clouds of heaven is meant the Word in its natural sense, and by glory the Word in its spiritual sense, and by power the effectual operation of the Lord by the Word." p. 667.

"From these circumstances it is evident that the Lord is even now about to appear in the Word; the reason why he is not to appear in person is, because since his ascension into heaven he is in his glorified humanity, and in that humanity he cannot appear to any man unless the eyes of his spirit be first opened, and this opening cannot be effected in any that are under the power of evils, and the falses thence originating, consequently not in any of the goats whom he setteth on his left hand." p. 668.

"Wherefore it is a vain thing to imagine that the Lord is to appear in the clouds of heaven in person, when the truth is, that he is to appear in the Word, which is from him, and consequently is him." p. 668.

"779. Inasmuch as the Lord cannot manifest himself in person, as was shown above, and yet he foretold that he should come, and establish a New Church, which is the New Jerusalem, it follows,

that he will effect this by a man, who not only can receive the doctrines of that church in his understanding, but also publish them in print. That the Lord hath manifested himself before me his servant, and sent me on this office, and that afterwards he opened the sight of my spirit, and thereby let me into the spiritual world, and granted me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for several years, I testify in truth; and further, that from the first day of my call to this office, I never received any thing appertaining to the doctrines of that church from any angel, but from the Lord alone, whilst I was reading the Word." p. 669.

The treatise on "The Delights of Wisdom," &c. is frequently referred to in the various works of Swedenborg, and is therefore of the highest authority. (See page 292 of the Universal Theology.) We conclude our extracts with the last passage in "The Delights of Wisdom," &c. page 504.

"532. To the above I shall subjoin the following MEMORABLE RELATION. On a time I was raised up as to my spirit into the angelic heaven, and into one of its societies; and instantly some of the wise ones of the society came to me, and said, What news from earth? I replied, This is new, that the Lord hath revealed arcana, which in point of excellence exceed all the arcana heretofore revealed since the beginning of the church. They asked, What are they? I said, The following: I. That in the Word, in all and singular parts thereof, there is a spiritual sense corresponding to the natural sense, and that by means of the former sense the men of the church have conjunction with the Lord, and consociation with angels, and that the sanctity of the Word resides therein. II. That the correspondences are discovered, of which the spiritual sense of the Word consists. The angels asked, Have the inhabitants of the earth had no knowledge heretofore concerning correspondences? I said, None at all; and that the doctrine of correspondences had been concealed now for some thousands of years, viz. since the time of Job; and that with those who lived at that time, and before it, the science of correspondences was the science of sciences, whence they derived wisdom, because they derived knowledge concerning the spiritual things of heaven and the church; but that this science, by reason of its being turned into idolatrous science, was so obliterated and destroyed by the divine providence of the Lord, that no visible traces of it were left remaining: that nevertheless at this time it hath been again discovered by the Lord, in order that the men of the church may have conjunction with him, and consociation with the angels,

which purposes are effected by the Word, in which all and singular things are correspondences. The angels rejoiced exceedingly to hear that it hath pleased the Lord to reveal this great arcanum, which hath lain so deep hid for some thousands of years; and they said, that it was done for this end, that the Christian church, which is founded on the Word, and is now at its end, may again revive and draw breath through heaven from the Lord. They inquired, whether by that science it is at this day discovered, what is signified by baptism, and what by the sacred supper, which have heretofore given birth to so many various conjectures about their true meaning? And I replied, that it is discovered. III. I said further, that revelation hath been made at this day by the Lord concerning the life of man after death. The angels said, What concerning life after death? Who doth not know, that man lives after death? I replied, They know, and they do not know; they say that it is not man who liveth after death, but his soul, and that this liveth a spirit, and the idea they have of a spirit is as of wind or æther, and that it doth not live a man till after the day of the last judgment, at which time the corporeal parts, which had been left in the world, will be re-collected and again fitted together into a body, notwithstanding their having been eaten by worms, mice, and fish, and that thus men will rise again. The angels said, What a notion is this! Who doth not know that man liveth a man after death, with this difference alone, that he then liveth a spiritual man, and that a spiritual man sees a spiritual man, as a material man sees a material man, and that they do not know a single distinction, except that they are in a more perfect state. IV. The angels inquired, What do they know concerning our world, and concerning heaven and hell? I said, Nothing at all; but that at this day it hath been discovered by the Lord, what is the nature and quality of the world in which angels and spirits live, thus what is the quality of heaven, and what the quality of hell; and further, that angels and spirits are in conjunction with men; besides many wonderful things respecting them. The angels were glad to hear, that it hath pleased the Lord to make such discoveries, that so man may no longer be in doubt through ignorance respecting his immortality. V. I further said, that at this day it hath been revealed from the Lord, that in your world there is a sun, other than the sun in our world, and that the sun of your world is pure love, and that the sun of our world is pure fire; and that on this account, whatsoever proceeds from your sun, inasmuch as it is pure love, partakes of life, and that whatsoever proceeds from our sun inasmuch as it is pure fire, partakes nothing of life; and that hence is the difference between spiritual and natural, which difference, heretofore unknown, hath been also discovered: hereby also is made known the source of that light which enlightens the human understanding with wisdom, and the source of that heat, which kindles the human will with heat. VI. It hath been further discovered, that there are three degrees of life, and that hence there are three heavens; and

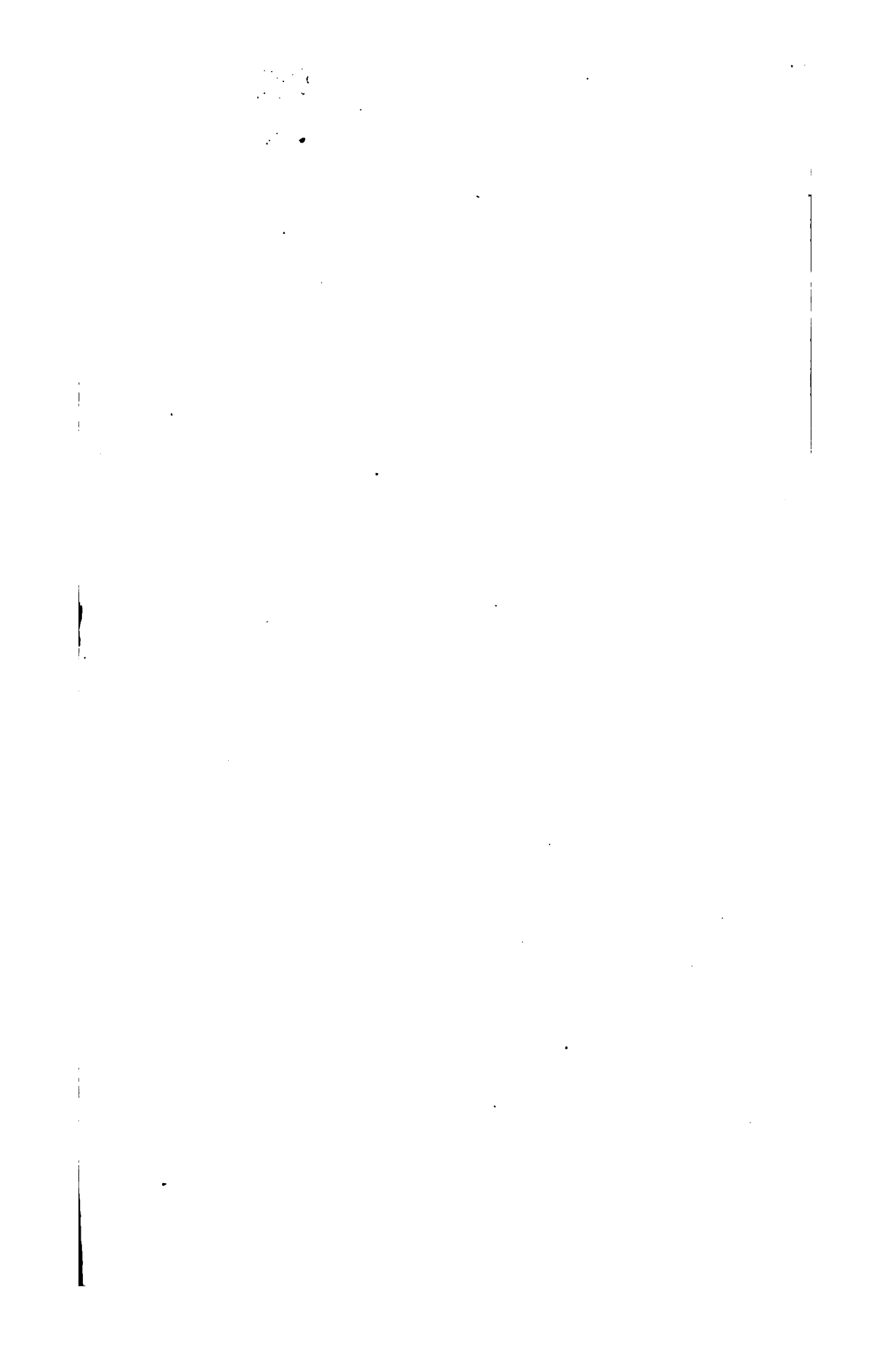
that the human mind is distinguished into those degrees, and that hence man (*homo*) corresponds to the three heavens. The angels said, Did not they know this heretofore? I answered, They were acquainted with a distinction of degrees in relation to greater and lesser, but not in relation to prior and posterior. VII. The angels inquired whether any other things have been revealed? I replied, Several, viz. concerning the last judgment; concerning the Lord, that he is God of heaven and earth, that God is one both in person and essence, in whom is a divine trinity, and that he is the Lord; also concerning the new church to be established by him, and concerning the doctrine of that church; concerning the sanctity of the sacred scripture; that the Apocalypse also hath been revealed, which could not be revealed even as to the smallest single verse except by the Lord; moreover concerning the inhabitants of the planets, and concerning the earths in the universe; besides several memorable and wonderful relations from the spiritual world, whereby several things relating to wisdom have been discovered from heaven.

"533. The angels were exceedingly rejoiced at this information, but they perceived that I was sorrowful, and they asked the cause of my sorrow; I said, because the above arcana at this day revealed by the Lord, although in excellence and worth they exceed all the knowledges heretofore published, are yet reputed on earth as of no value. The angels wondered at this, and besought the Lord that they might be allowed to look down into the world, and they looked down, and lo! mere darkness was therein; and it was told them, that those arcana should be written on paper, and the paper should be let down upon earth, and they would see a prodigy; and it was done so, and lo! the paper, on which those arcana were written, was let down from heaven, and in its progress, whilst it was in the world of spirits, it shone bright as a star, but when it descended into the natural world, the light disappeared, and it was darkened in the degree to which it fell: and whilst it was let down by the angels into companies consisting of men of learning and erudition both clergy and laity, there was heard a murmur from many, in which were these expressions, What have we here? Is it any thing or nothing? What matters it whether we know those things, or do not know them? Are they not mere creatures of the brain? and it appeared as if some of them took the paper, and folded it, rolling and unrolling it with their fingers, that they might obliterate the writing; and it appeared as if some tore it in pieces, and as if some were desirous to trample it under their feet; but they were prevented by the Lord from proceeding to such enormity, and charge was given to the angels to draw it back and secure it; and whereas the angels were affected with sadness, and thought with themselves how long this was to be the case, it was said, *For a time, and times, and half a time*, Rev. xii. 14.

"534. After this I discoursed with the angels informing them that somewhat further is revealed in the world by the Lord. They

asked, What further? I said, concerning love truly conjugal, and concerning its celestial delights. The angels said, Who doth not know, that the delights of conjugal love exceed the delights of all loves? And who cannot see, that into some love are collated all the blessednesses, satisfactions, and delights, which can possibly be conferred by the Lord, and that the receptacle thereof is love truly conjugal, which is capable of receiving and perceiving them to a full sensibility? I replied, they do not know this, because they have not come to the Lord, and lived according to his precepts by shunning evils as sins, and by doing goods; and love truly conjugal with its delights is solely from the Lord, and is given to those who live according to his precepts; thus it is given to those, who are received into the Lord's new church, which is meant in the Apocalypse by the New Jerusalem. To this I added, I am in doubt whether in the world at this day they are willing to believe, that this love in itself is a spiritual love, and hence grounded in religion, by reason that they entertain only a corporeal idea respecting it. They then said to me, Write respecting it, and follow revelation, and afterwards the book written respecting it, shall be sent down from us out of heaven, and we shall see whether the things contained in it are received; and at the same time whether they are willing to acknowledge, that that love is according to religion with man, spiritual with the spiritual, natural with the natural, and merely carnal with adulterers.

"535. After this I heard an outrageous murmur from below, and at the same time these words, Do miracles, and we will believe. And I asked, Are not the things above-mentioned miracles? And answer was made, They are not. And I asked, What miracles then do you mean? And it was said, Manifest and reveal things to come, and we will have faith. But I replied, Such manifestation and revelation are not given from heaven, since in proportion as man knoweth things to come, in the same proportion his reason and understanding, together with his wisdom and prudence, fall into an indolence of in exertion, grow torpid, and decay. And again I asked, What other miracles shall I do? And a cry was made, Do such miracles as Moses did in Egypt. To this I answered, Possibly ye may harden your hearts against them, as Pharaoh and the Egyptians did. And reply was made, We will not. But again I said, Assure me of a certainty, that ye will not dance about a golden calf, and adore it, as the posterity of Jacob did, within a month after they had seen the whole mount Sinai on fire, and heard Jehovah himself speaking out of the fire, thus after the greatest of all miracles; (a golden calf in the spiritual sense is the pleasure of the flesh;) and reply was made from below, We will not be as the posterity of Jacob. But at that instant I heard it said to them from heaven, If ye believe not Moses and the prophets, that is, the Word of the Lord, ye will not believe from miracles, any more than the sons of Jacob did in the wilderness, nor any more than they believed when they saw with their own eyes the miracles done by the Lord himself, whilst he was in the world."



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